

Bishop Kearney

'Apostle' Of Rochester See

This is the sermon preached by the Most Rev. Lawrence B. Casey, Auxiliary Bishop of Rochester, at Mass (November 7, 1957) in Sacred Heart Cathedral marking the Silver Jubilee of Episcopal Consecration of the Most Rev. James E. Kearney, Bishop of Rochester.

"But God, who comforts the humble, comforted us by the coming of Titus." — These words are taken from the Second Epistle of St. Paul to the Corinthians, the seventh chapter.

Twenty years ago next Monday, our jubilarian was installed in this Cathedral as the fifth Bishop of Rochester. He came to us from Salt Lake City where he had been Bishop since his Consecration in October, 1932. After twenty years, we, his people, can repeat the words St. Paul spoke about the first Bishop of Crete: "God, who comforts the humble, comforted us by the coming of Titus." Today, we can say with truth that Bishop Kearney has comforted and strengthened the flock entrusted to him by the Vicar of Christ.

In the early eighteen-nineties, Bishop Kearney was a parishioner of St. Agnes Church on Forty-Third Street in the heart of New York City. As a lad, he served as altar boy at St. Agnes. By coincidence, Bishop Bernard J. McQuaid, the first Bishop of Rochester, always celebrated Mass at St. Agnes when he visited New York, and our Bishop often served his Mass.

Neither knew what the future would bring. Here was the hardy old pioneer Bishop served by a young boy, who would succeed him over forty years later as Bishop of the same diocese.

THEIR MISSION in life ultimately was the same: to lead their flocks to heaven. Their problems, however, were not identical. The pioneer bishops in America, Bishop McQuaid among them, had an apostolic work to do and did it well. Theirs was the task of laying the foundations upon which their successors have built. Their resources were limited, their people scattered and usually of very modest means, but by long and tedious journeys. But like the early Christian Bishops, they had the consolation of seeing the Church take deeper root and spread her influence ever more widely. They were bishops of labor, of hard labor, and we today enjoy the fruit of their labor and sacrifice.

The particular problems which awaited Bishop Kearney on his arrival in Rochester in 1937 were different in character. The leisurely tempo of life in the horse-and-buggy days had given way to a period of intense activity, in which change and efficiency were the bywords. Everywhere the pace of life was faster. There was so much to be done; so little time to do it.

BISHOP KEARNEY came to the diocese toward the close of the Great Depression. He saw the wheels of industry begin to turn full speed again, an augury of the period of vast expansion which was to take place later in his regime.

Already in the air was the feeling of tension and disquiet which preceded the Second World War. Soon enough the major powers of the world were arrayed against each other in battle and our Bishop faced the formidable task of inspiring and heartening his priests and people during the dark days of war, of giving wholehearted support to community projects designed to speed the final victory, of providing not only for his flock at home but also for the spiritual needs of the thousands of young men fighting for the preservation of their country.

Bishop Kearney put this problem before his priests and inspired one of the brightest chapters in the history of this diocese: the service record of our forty-two diocesan priests who volunteered to leave their posts in parishes and classrooms to serve as chaplains in the armed forces.

Bishop Kearney's cares and worries did not end with V-E Day and V-J Day. Almost immediately, the period of reconstruction following the war multiplied his problems, already complex enough.

New parishes had to be founded; new churches built; new schools provided for a rapidly expanding population. In truth, the Bishop has found the last two decades the busiest and most difficult, as well as the most fruitful of his life.

They have been fruitful years because the Bishop has been a consecrated example to his flock as well as a consecrated apostle. On the day of his Jubilee, he has the reassuring knowledge that the part

of the Church Christ committed to his care has flourished and has never failed to answer the increasing needs of the people.

This has been his ordinary work here in Rochester for twenty years, ever to make the Church and her treasures readily available to souls in need.

Sometimes these souls may not seem to want the Church or love it; but they cannot avoid seeing it if hearing it. This is the hint given by our Lord in His picture of the Church as a city set upon a mountain.

The Bishop has built churches for only one reason: to make Christ better known and loved; to set up new towers and beacons on the mountain so that every eye might alight instantly upon the cross and its message.

The greatest ambition of a Titus was to have all things ready and all things in order, so that no one, friend or enemy, could raise the God-given invitation to seek and find.

This has been the primary objective of Bishop Kearney, and every thought and action has been subordinated to that objective.

THE BUILDING of churches and chapels however, has been only one phase of his administration. Perhaps the greatest jewel in the crown of our beloved Bishop is his work for Catholic education in the diocese. A successor of the Apostles must take to his heart Christ's command to teach.

Prior to his ordination as a priest, Bishop Kearney had been a teacher. After ordination, he was superintendent of Catholic schools in the Bronx, so it was natural that this part of his apostolic responsibilities would assume a priority.

Due to his long and varied experience in the educational field, his own diocesan teachers had guarantee of sympathetic leadership and direction in their school problems.

Realizing that the expanding school population would tax the resources of the religious communities already working in our classrooms, the Bishop welcomed other communities, eighteen in all, into the diocese, asking them to share the burden he was carrying. It was a providential move.

The new schools staffed by these communities, as well as the monasteries, seminaries, novitiates and retreat houses which have sprung up in the last twenty years bear witness to the far-reaching vision of the Bishop. They have brought a blessing to the diocese and have been a major force in spreading the Kingdom of Christ in this section.

THE DIOCESE of Rochester is also richer because of the optimism of the Bishop and his abiding confidence in the generosity of his people. Five years ago, he undertook the tremendous task of erecting five new high schools.

That campaign had far-reaching results: a magnificent new St. Agnes High School under the direction of the Sisters of St. Joseph; the establishment of McQuaid High School under the supervision of the Society of Jesus with its noble tradition of Christian learning; in Geneva, an expanded DeSales High School; a splendid new Notre Dame High School staffed by the Sisters of Mercy to enrich the educational life of the Catholic community in Elmira, and in Auburn, the beautiful new Mt. Carmel High School under the competent guidance of the Carmelite Fathers and the Sisters of St. Joseph to provide ample facilities for the students of that area.

The sacrifices of tens of thousands of our people were needed to obtain the funds to build these high schools, as well as the forty grammar schools erected so far during his administration. Bishop Kearney relied on the unique spirit of generosity common to his people and their confidence in his good judgment, and the results of the various drives speak for themselves.



BISHOP CASEY
"a wreath of appreciation"

TWO PROJECTS which brought the Bishop special satisfaction were the creation of a new St. Andrew's Preparatory Seminary, modern in every respect, where students for the priesthood could begin their course, and the founding of St. John Fisher College.

Through his generous and fatherly patronage, the college, under the direction of the Jesuit Fathers, has come to take an honored place in our community, along with Nazareth College, in the field of higher education.

Like the saintly John Fisher who was Chancellor of the University of Cambridge, our beloved shepherd holds the Chancellorship of his two colleges.

Many and imposing as are the buildings erected during his administration, they will one day crumble into dust. But the spiritual edifices he has inspired will outlast time itself.

That ceremony in St. Patrick's Cathedral in New York twenty-five years ago had tremendous implications when we consider not only the number of priests our Bishop has ordained, the vast total of children and adults he has confirmed, but particularly the opportunity he has given to the thousands of children and young people to have a Catholic education in the vitally formative years of their lives.

If right thinking is the prelude to right living, these spiritual children of Bishop Kearney will be his crown in heaven as they were his joy on earth.

LOOKING BACK over twenty years of our Bishop's activities in the field of charities, we see reflected in his zeal and accomplishments also the dynamic vitality of our Catholic Faith applied to the needs of the Twentieth Century. The Bishop has had a personal interest in the care of the poor, the sick, and the unfortunate.

The expansion of our Diocesan Catholic Charities with its highly diversified program of help for the needy, and the erection of large additions to three of our Catholic hospitals, are due in large part to Bishop Kearney's sympathetic concern for the welfare of those whom the Lord's hands have touched with suffering and sorrow.

When this Ambassador of Christ roved into the civic scene, we Catholics of Rochester were proud to have him represent the Church. His enthusiastic espousal of all worthy causes designed for the betterment of all our citizens has made Rochester and the other communities of the diocese better places in which to live.

Catholics and non-Catholics alike have a genuine affection for him because they have found him readily approachable, possessed of the happy faculty of putting people completely at their ease.

At all gatherings, in his function as Apostle and teacher, he has spoken like his Master, as one having authority, and has fulfilled with wisdom the prophetic office of Shepherd of Christ's flock.

FINALLY, TO speak briefly of the Bishop in the exercise of his functions as ruler and lawgiver for the Church under his jurisdiction, who does not know of his forbearance, his firmness in the right, his deep-seated sense of justice?

David said of the ideal ruler: "He that ruleth over men must be just, ruling in the fear of God, and he shall be as the light of morning." (2 Kings 23:3). Again: "The bruised reed he shall not break and the smoking flax he shall not extinguish." (Matt. 12, 20).

His priests and people have found the Bishop a kind and understanding spiritual father at all times. Such is the character His Excellency has established in his twenty-five years of episcopal administration.

That administration, moreover, has been characterized by holy generosity, by which we mean generosity of labor, of charity, of zeal, of devotion. The Bishop has found the ways and means to do all that and to be "all things to all men."

Truly may the people of this diocese say, in the words of our text: "God, who comforts the humble, has comforted us by the coming of this Titus in our midst."

As an intimate friend and associate for twenty years, my dear Bishop, it is a privilege to be permitted to lay this simple wreath of appreciation on your Cathedral altar on the day of your Jubilee.

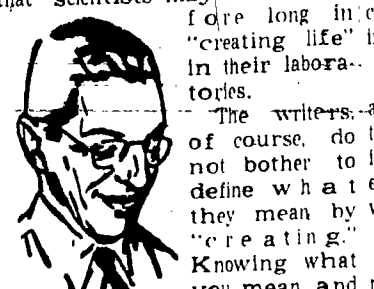
You recall the close of your consecration ceremony a quarter of a century ago, and the words placed on your lips by the Pontiff: "Ad multos annos."

Today, we, your flock, priests and people, ask God's blessing on you for all the years to come, and salute you with the same greeting: "Ad multos annos — glorious annos."

JOSEPH BREIG

'Can Man Ever Make a Man?'

Articles have been appearing here and there of late, suggesting that scientists may succeed before long in their laboratories.



BREIG has been unfashionable for a long time.

One reporter, apparently bemused by too much Sputnik, intoned oratorically:

"Man has made a moon. Can man make a man?"

Let it be understood at this point that I am among the first to defend the right of writers to make use of such literary devices as overstatement, understatement, satire and the like.

I profoundly resent the attitude of those who insist upon interpreting literally every thing they read. I hold that nobody has any right to be as simpliminded as all that.

AN AUDIENCE composed of such people would be the death of literature — the destruction of beauty, force, originality, sparkle and humor in books and periodicals.

But the man who can write "Man has made a moon; can man make a man?" is not merely overstating. He is uttering absolute nonsense; his mind is disengaged from what he is saying.

I REPEAT that nobody ought to be literal-minded — that is humorless and unimaginative. But on the other hand, nobody ought to be so bedazzled by technological achievement as to be unable to see the difference between Sputnik and Sputnik's inventors.

Men have been "making moons" as far back as history and pre-history go. But only the mad scientists of fiction have supposed that they could make men.

In principle, the first stone ever thrown was a miniature Sputnik, so was the first arrow ever shot from a bow, and the first bullet ever fired from a gun.

I do not mean that Sputnik is not important, any more than I would suggest that spears or catapults or cannon were never important.

But between all these things and the men who make them there is an absolute difference in kind as great as the difference between me and my typewriter.

MY TYPEWRITER is a remarkable machine. But I write about it, it does not write about me. The day you seriously suggest that it might start doing so, I will summon the psychiatrist to minister to you.

I do not object to speculation about the possibility that inert matter may have a potentiality for life.

My objection is to the loose, confusing and misleading way in which such speculations are worded.

No scientist will ever "create life" — or create anything else — in the sense in which we speak of divine creation.

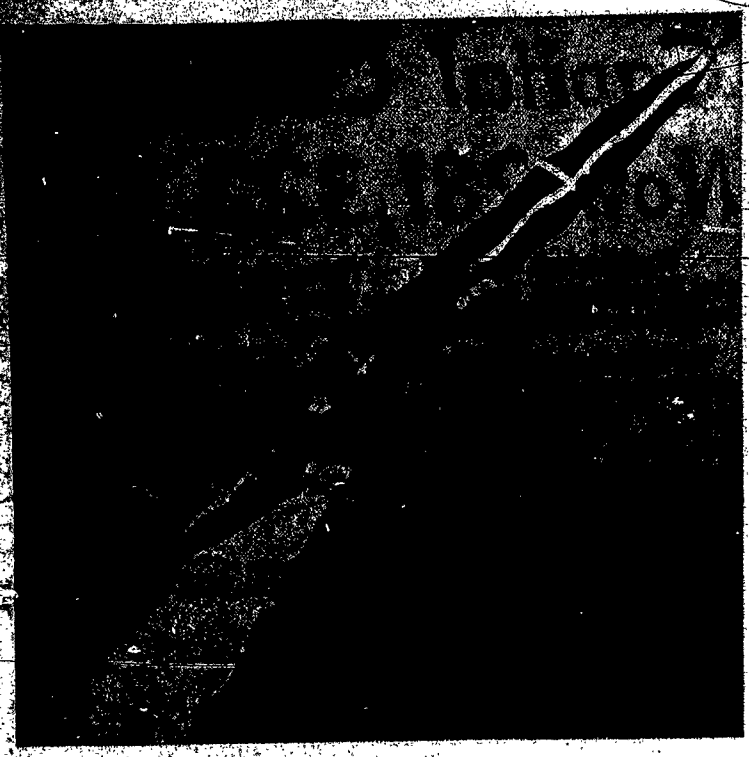
God creates out of nothing. Creation means that nothing existed save God, and other beings came into existence because God willed them into being.

That's creation; and with this, scientists cannot possibly have anything to do.

It may be that scientists some day may learn how to trigger the potentiality for life in apparently lifeless matter, assuming that the potentiality is here. But this would merely be the discovery of another law of nature — a law built into nature by nature's Creator.

As for man, he is absolutely different from every other visible being because he is spirit as well as matter. His soul is immaterial. It has the strange powers of knowing and knowing that it knows, loving and knowing that it loves, and thinking about what it knows and loves. Only spirit can do that.

The trouble is that sometimes a man selects to use his powers. He talks without thinking. When he does that you hear such preposterous questions as, "Can man make a man?"



What does Russia's spectacular scientific record of the last few weeks mean for us? Are these "signs in the sky" the apocalyptic warnings of the end of the world? The questions frighten us unless we learn to place our trust not in wealth nor weapons but in God whose power is greater than that of all the Soviets.

Sputniks Show Folly Of Craze To Be 'First'

Another Sputnik has blasted America's proud record of being "first" in scientific progress.

U. S. spokesmen who tell us we could have beaten the Russians in the race for space if we really had wanted to is small consolation. We instinctively chafe when we are beaten, even at checkers.

There is no doubt that the Soviet achievements are an ominous threat to the free world. Even Pope Pius XII expressed concern that such power is held in hands already notorious for brutality. Little imagination is needed to realize the havoc to religion and to freedom if Khrushchev chooses to aim his rockets at the Vatican or at the U. S. Capitol.

OUR SENSE OF SECURITY has been jolted as never before in American history. For the first time our cities and our homes are exposed at any moment to terror from the skies.

And perhaps that is good — this scuttling of our complacency. We have put our trust too long in weapons and wealth, in luxuries and soft living. We have been like the man in the Bible who built his barns and filled his bins and set back to enjoy the "good life" only to be called in death, the one event in life he failed to provide for.

Americans today are like another man, quite current in any neighborhood. He buys a car adequate for his needs. But then a neighbor drives down the street with a shiny new Edsel, and the first man is content no longer. Now he has to go out and buy a Cadillac.

Across the nation's editorial desks and lecture platforms the words spill out demanding that we launch a crash program to beat the Russians — beat them to the moon, to Mars, beat them in every race so we can boast that we are "first" again.

Isn't this craze to be "first" sort of silly though?

We Americans weren't the first to invent eating, but we manage to enjoy three meals a day.

We didn't invent drinking or reading either, but we have learned to put aside our pride and take a drop of the cup that cheers or put our minds to a good book. In the final analysis the real accomplishment is not in being first but in the way a person or a nation afterwards uses its accomplishments.

If a man reads nothing but trash, it would be better had he never learned to read. If a man drinks or eats to excess, then he can well despise the day he first took too much and set himself on his sinful way.

SOMETIMES IT SEEMS as if our American achievements of the past made us think ourselves our own private, independent gods. Now that we have been stripped of our pride, we can again see the treasures of wisdom, of a good family, a loving spouse, an adequate income, a holy faith.

St. Ignatius, famed founder of the Jesuits, prayed: "All that I have Thou hast given me and I surrender it to Thee. Give me Thy love and Thy grace. With these I am rich enough and ask for nothing more."

If Sputnik a thousand miles above us teaches us this lesson, we have received from the Russians a gift greater than all their weapons could ever destroy.

Strange But True

THE 300 YEARS STIRAC JOGUES
FROM KING JAMES VI OF SCOTLAND TO KING GEORGE IV OF GREAT BRITAIN
DISCOVERED BY LANCE GEORGE, THE BLESSED
WAS CALLED THE KING OF THE BOTTLES
DANK GEORGE BY THE SCOTCH.

1700 YEARS OLD
ST. SIMON'S CHURCH, NINE ALPHEO IS TO BE RESTORED BY THE SWISS GOVERNMENT.

THIS LIQUOR IS THE ONLY ONE
WHICH HAS BEEN PRODUCED SINCE THE 14th CENTURY.

THE ONLY LIQUOR
WHICH HAS BEEN PRODUCED SINCE THE 14th CENTURY.

THE ONLY LIQUOR
WHICH HAS BEEN PRODUCED SINCE THE 14th CENTURY.

GILBEY'S
THE HOUSE OF SCOTCH WHISKY
WHICH HAS BEEN PRODUCED SINCE THE 14th CENTURY.

My Husband Has Started Drinking Too Much For His Own Good

By FATHER JOHN L. THOMAS, S.J.,
Assistant Professor of Sociology at St. Louis University



My husband has started drinking too much for his own good. He always drank some, but lately it is excessive every week end. My children are afraid to bring their friends home because we never know what condition he'll be in. So far, it hasn't interfered with his work. He always insists that I exaggerate. He says he can take it or leave it, and nobody is going to tell him what he can do. Is there any way of showing him how wrong he is?

I WISH THERE were some simple answer to your problems. Drunkenness has strewn the pages of history with the wreckage of human lives and happiness, yet we know relatively little about its cause and its cure.

Students of the problem usually distinguish between drunkenness and alcoholism. They define the alcoholic as a person whose heavy drinking not only gives rise to serious life problems but appears to be an addiction which he is incapable of mastering without outside help.

Your husband may protest that he can take it or leave it, but in reality, experience shows that he is unable to stop drinking for good unless he is willing to accept help from others.

PLAIN DRUNKENNESS, on the other hand, is defined as a strong habit rather than an addiction. Like other strong habits, it can be overcome by the individual drinker if he really wants to do so. In this sense, it is something like the habit of smoking. Although not many habitual smokers do quit, they are able to do so if they really try, as happens every day when doctors order it. In some individuals, the drink habit develops rapidly into an addiction; in others, it may remain no more than a strong habit all their lives.

If your husband is an alcoholic, as defined above, he needs competent outside help. Not much can be done for him until he is willing to call in the doctor, the priest, the psychiatrist, or Alcoholics Anonymous to help him out. Since most drinkers resent outside help until they've "hit the bottom," their lot is a sad one, indeed.

Let us suppose that your

Courier Journal
OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE
Vol. 69 No. 6 Friday, Nov. 8, 1957
MOST REV. JAMES E. KEARNEY, D.D., President
Member of the Audit Bureau of Circulations and the Catholic Press Association. Subscriber to National Catholic News Service, Religious News Service.
Published every Friday by the Rochester Catholic Press Association.
MAINTENANCE OFFICE — 35 Seneca — HAKER 5-6218 — Rochester 4, N. Y.
AUBURN OFFICE — 41 Grand Ave. — Auburn 1-3514
ELMIRA OFFICE — 212 Beatty Bldg. — Elmira 4-6688 or 1-3423
Entered as second class matter in the Post Office at Rochester, N. Y., March 2, 1879.
Single copy 10c; 1 year subscription in U. S. \$4.00; Canada \$6.00; Foreign \$8.00.